

# The Bombay Guardian.

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SATURDAY, SEPTEMBER 1, 1866.

[No. 27.]

## WEEKLY REVIEW.

—The *Indu Prakash* says that the late Mr. Jugonath Sunkersett gave Rs. 10,000 for the construction of a dhurmsala in connection with the Railway station at Poona, specially for the convenience of poor travelers who were to be allowed to spend the night there and cook their meals, in a word to find there what they usually look for in a *dhurmsala*; but that the Railway officials have converted this building into a third class waiting shed, where third class passengers are allowed to stay only half an hour after the arrival of the train. We can hardly suppose that Mr. Jugonath Sunkersett intended by his gift to relieve the Railway Company of the obligation to provide waiting sheds for its passengers, and, judging by the statements of our contemporary, there is here an abuse calling for rectification.

—A correspondent of the same journal tells the following story, which shows us that romance in India is not exactly the same thing that it is in Europe. There is a Khojah who has a daughter, now twenty years of age, and still, for a wonder, unmarried. There have been many applicants for her hand, but the father has persistently denied her to all. One of these rejected suitors was unwilling to let the matter rest here; so he repaired to 'his highness' Aga Khan, the high priest of the caste, and solicited his mediation. Every Saturday the Aga receives the Khojahs at the Jamat Khana, permitting them to kiss his hand and present him with offerings amounting to about Rs. 2,000 weekly. On one of these occasions the suitor stood near the Aga, and when the young lady came forward to render obeisance to the high priest, the latter seized her and commanded her father to bestow her upon the suitor. The father would not give his consent; whereupon the Aga was about to marry them without it, on the spot, and was only hindered by the declaration of the father that he would then and there commit suicide. This is the favorite method of taking revenge, among the natives, who believe that the party whom they thus intend to spite, becomes responsible for their death, and liable to suffer all manner of evil. After a while the Aga renewed his attempt, but was again brought up short by this threat of suicide. What the feeling of the young lady is, does not appear. Should it turn out that she has been kept in a state of celibacy against her will, the conduct of the Aga will not appear to Europeans so outrageous as that of the father.

—A Christian Union Association has been formed in the United States. Christians of different denominations belong to this Union, and from time to time they partake together of the Communion. Sixteen different branches of the Church unite in this movement. They met on one occasion in a Reformed Dutch Church, and worshipped according to the

usage of that Church; on another, in an Episcopal Church, observing the forms usual in such churches.

—The Pope is in Wall Street for a loan of four million dollars. He is organizing an army of 10,000 men, composed of recruits gathered from France, Germany, Spain, Switzerland, Belgium and Holland, to take the place of the army of the French Emperor to be withdrawn next month. But the question is, how to pay this large force? His own subjects are the very enemies against whom he is arming, and of course he must look far beyond them for the means of paying the new army. So he goes to the capitalists of New York and offers them  $7\frac{1}{2}$  per cent. interest. It remains to be seen if he will get the money.

—The Municipality have introduced tin-plates into the gas-lamps, with "M. C." and a number on each. These in the first place disfigure the lamps, and as they intercept about ten per cent. of the light, their annual cost may be estimated by myriads of rupees. Thus the money goes. The taxation is of course on a magnificent scale. Is there any other city in the world where ten per cent. of all rentals is alienated by the authorities?

—We understand that some of the Reform party in Bombay have asked Government to give them a piece of ground where they may dispose of their dead in a way more consonant to their sense of propriety than that which they have hitherto followed. Government can hardly refuse their request.

—The Bombay Scottish Education Society have sent home for a teacher and hope to open their school before the end of the year.

—The gentlemen appointed by Government for the purpose, have selected a site for the Kennerly light-house. It is the site of the old beacon that was pulled down (perhaps not wisely) fifteen years ago. When that beacon was pulled down, it was understood that a proper light would immediately be substituted. It is now hoped that the Kennerly light will be ready by the 1st of March next. Having selected their site the gentlemen dined. Mr. Bellasis, chairman of the Harbour and Pilotage Board, made a little speech on the occasion. He said "the Government have sanctioned the light-house for the island of Kennerly, and the Harbour Board have agreed to pay for it; and now that we have this day fixed the site, the work will be at once commenced. The other light is to be erected on the S.W. prong, and there is to be a fixed red light on the outer-light vessel. In fact, it is the opinion of many, that when the two principal lights are erected, there will be no necessity for the outer-light vessel, and that the inner-light vessel, showing a red light, will be sufficient. However, there can be no doubt that these two principal points are as it were the two gate-posts of the harbour, and we wish to make them not only gate-posts but lamp-

posts, so that by day or by night the mariner may see his way into the harbour."

He was followed by Captain Henry with some remarks on the surrender of the fore-shores of Bombay to private companies by Government. 'The landing fees were fabulously high. Forty rupees had to be paid for what in an English port would cost eighteen pence. The cost of landing goods at Bombay exceeded the cost of bringing them from England!' Yet Bombay aspires to be the capital of India.

—We have been asked to give our opinion on the following question: Is it right for women to sing in Christian churches? Is not the practice discountenanced in Scripture? It appears that the Vicar of the church of N. S. Da Gloria, in Mazagon, has given great offence to certain parishioners by refusing to allow ladies to sing at the High Mass, and that he grounds his refusal on Paul's direction to the Corinthians (I. XIV. 34.) 'Let your women keep silence in the churches.' We are glad that there is a reference to Scripture in the matter. It is to be noted however that Paul in that epistle, simply forbids women to teach, ask questions, and to pray aloud, unveiled, in the churches. His reference is to acts performed by individuals, distinct from the congregation. If our correspondent enquires whether we think a Christian lady has the sanction of the apostle when she takes a *leading* part in the singing, so as to draw to herself the attention of others, we reply that we do not think she has. But we find nothing in the New Testament against the practice of congregational singing, where all, male and female, unite in praising God and in setting forth Gospel truths. Paul would have the Ephesians 'speak to each other in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord'; and he bids the Colossians 'sing with grace in their hearts to the Lord.'—We cannot however suppose that the apostle would approve of the soprano singers of the Pope's choir in the Sistine Chapel.

—A private letter from Constantinople says that the present Sultan's reign will be marked in history as the period of most rapid decay of national force.

—Upwards of Rs. 31,000 has been contributed in this Presidency for the relief of the Bengal Famine. We have received from Nusseerabad and made over to the *Times of India* office, a cheque for Rs. 210.

—It is gratifying to announce that the treaty of peace between Prussia and Austria has been signed, and that the latter, withdrawing her cession of the province to France, has ceded Venetia to Italy.

—An insurrection is reported in *Candia*. We should perhaps read "*Candia*."

We sometimes hear the *Bombay Saturday Review* express the views of what it would call the advanced school of modern criticism.

or as we would say, of refined skepticism; and sometimes we find it putting in a word for Romanism and intimating its preference of that to Protestantism. In the last number, it gives us to understand that there is more in common between Romanism and modern criticism, than between the latter and Protestantism.

"It is curious but true that a reader imbued with modern critical principles will generally find himself much more at home in the pages of a Catholic writer like Dr. Döllinger than in those of orthodox Protestants. The Roman Catholic and the 'advanced' critic are both of them, though for different reasons, emancipated from those violently irrational views about the origin, purpose, and character of the New Testament collection, which are a part of the ancestral inheritance of Protestantism. They are further agreed in recognising a process of development in the early church, though they explain it differently. Again, the critical school, which has no lurking prejudice against St. Peter, concedes to the Roman Catholic that that apostle enjoyed an unquestioned primacy over the others, and that the tendency to monarchy existed from the first in the Christian Church."

Now, to us, there is nothing at all mysterious in this comparative affection for Rome expressed by an advocate of modern criticism. Modern criticism (so called) criticizes away the miracles and all that is supernatural in the Scriptures, abolishes the inspiration of the Bible and recalcitrates against its authority. From the nature of things it is in more complete antagonism to Protestantism than to any other system. For Protestantism makes every thing of the word of God; affirms the inspiration of the Scriptures; and with regard to the great doctrines and precepts of the Christian religion, declares that they are the subject of positive religion, and that men are not at liberty to reject them. Men are not free to reject the Newtonian system of the universe, for it is proved beyond reasonable question to be the true one. There is no room for free-thinking here. In like manner Bible Christians insist that the great doctrines and precepts of religion are settled in the Scriptures, so that men in receiving the latter are under obligation to hold those doctrines and obey those precepts. But 'modern criticism' delights in an unlimited range for its ideas, and abhors everything like an absolute decision in matters of faith and practice. Now Romanism combats the sufficiency and authority of the Scriptures. Its aim is to lodge all power in the hands of the priests, and it would even make the Bible dependent on the sanction of the church. It is utterly opposed to the idea that a man can come to God simply through the word, or that the word can come to a man and accomplish his salvation apart from the priest. Its aim is to show defectiveness and insufficiency in the Bible, and to set forth the Church as the sole arbiter of opinion and determiner of practice. 'Modern criticism' or rationalism will heartily go with it in its attempt to disparage the Scriptures; and if the choice is to lie simply between Romanism and 'puritanism,' it will prefer the former with all its monstrous inventions and all its priestcraft. This, however, is neither an impeachment of the Bible, nor a commendation of Romanism or of Rationalism.

We have received the 14th Annual Report of the Sharanpoor Orphanage. It may be

necessary to explain for some of our readers that Sharanpoor is a Native Christian Village which has grown up in the neighbourhood of Nasik, the affairs of which are conducted by the Rev. W. S. Price, of the Church Missionary Society.

The Orphanage is one of several Institutions which are there carried on. We learn from the Report that there are at present 56 inmates. Most of these are foundlings, brought under the care of the Missionary from time to time, and who but for this Refuge would probably have been left to perish in infancy. Formerly of all castes, they are here brought together as one Christian family. After receiving a good plain education in the vernacular, at a suitable age they are transferred to the Industrial Department, where they have a choice of several handicrafts, and where they receive such a training as will enable them in a few years to earn their own living by honest industry. A new and important feature of the Institution is the establishment of a Training class for Vernacular Teachers, under the management of Mr. C. Johannes who has been specially prepared in England for this work.

The whole cost of this Institution is met by voluntary contributions; and we are sorry to see from the Report that these have fallen short of the sum required to meet the expenses of the past year.

We feel sure the Institution only requires to be better known to secure for it from the Christian philanthropy of the Presidency that measure of support which it needs and deserves.

## The Bombay Guardian.

SATURDAY, SEPTEMBER 1, 1866.

### A WORLD ON FIRE.

A new and very brilliant star made its appearance in the constellation of Corona Borealis on the 12th of May last. It was first seen by Mr. J. Birmingham, of Tuam. It was then of the 2nd magnitude and the brightest star in the constellation. On the 14th it was of the 3d magnitude. Afterwards it was seen to be surrounded by a slight nebulosity. It continued to diminish in size and was of the 8th magnitude and rapidly waning about the 28th of the month. By means of the spectrum the light was ascertained to be compound, emanating from two different sources. The principal spectrum is analogous to that of the sun; the other indicates light emitted by matter in the state of luminous gas. The spectrum from the photosphere or sun-like body appeared to fade more rapidly than the bright lines from the gaseous source. A writer in the *Journal of Science* concludes 'that there must be a photosphere of matter in the solid or liquid state emitting light of all refrangibilities. Surrounding this an atmosphere of cooler vapors. Besides this constitution, possessed in common with the sun and stars, there is a gaseous mass, chiefly hydrogen perhaps, at a very high temperature.' He is disposed to believe that the star became manifest by becoming suddenly enveloped in flames. 'In consequence of some great convulsion, on the precise nature of which it would be idle to speculate, enormous quantities of gas have been set free; a principal part of this is hydrogen, and this is burning about the star by combination with some other element. The spectrum of the other part of the star's light

shows that this fierce gaseous conflagration has heated to vivid incandescence the solid matter of the photosphere. As the hydrogen becomes exhausted, the flames abate, the incandescence of the photosphere becomes less vivid, and the star rapidly wanes.' This paper was contributed by Mr. Huggins, F.R.S.

According to this explanation, the stargazers of this earth have been permitted to contemplate one of the most portentous, sublime and awful events of which it is possible to form a conception. A tremendous conflagration has wrapt in flames an entire solar system. A world has been burnt up before our eyes. Many a flippant and scoffing remark has been made about the prophecy contained in the last chapter of the second epistle of Peter. Christians are not agreed whether the conflagration there spoken of is to be literal or not. But those who maintain that it is to be taken in the strictest literal sense can now strengthen their view by a reference to the world-conflagration which scientific men declare has been witnessed from this earth in May, 1866. Witnessed then; but the catastrophe really took place a great while ago, years at least, if the observed star belongs, as it seems to do, to the stellar heavens. We subjoin the words of the apostle Peter:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

As for hydrogen, there is enough now locked up in the sea to make a gaseous envelope for the globe. And the same word of prophecy tell us there shall be no more sea.

### THE SACRAMENTS.

Writing last week on the subject of PRIESTCRAFT, we showed the antagonism of the Gospel to this thing, and the methods by which even at this day it is seeking, in spite of the Gospel, to establish itself in the Church of Christ. The Sacraments are the grand instrumentality by which it undertakes to subdue all things unto itself. By means of baptism, it translates the unconscious infant from the power of Satan to the kingdom of God, endowing him with that life which Christ has purchased by his blood; and by means of the Sacrament of the Lord's Supper, it alimnts that life, communicating a virtue beyond the virtue of the word, and thus carries the subject on to complete salvation. The priest is the dispenser of this divine life; that is to say, a person having certain orders of a mystical value and connected with the apostles, not as Paul says the believer is connected with Abraham by means of an Abrahamic faith, but manually, materially, by the imposition of hands repeated from generation to generation. It has always been regarded as a mystery of iniquity that any man should claim, as the Pope does, to be *deus in terrâ*, the vicar of Christ, the king in Christ's kingdom on earth, the arbiter of man's everlasting destinies; but if these assumptions differ from those of the priest who

claims to bestow eternal life by imposition of his hands and apart from the simple declaration of the Gospel, the difference is not in essence.

With regard to the sacraments which are made the foundation for these portentous claims, it is noticeable that there is no such word as sacraments used in the Scriptures in connection with Baptism and the Lord's Supper. Now is there anything in the Scriptures to favor the idea of the Sacramentarians, that virtue is communicated by them apart from the truth apprehended by faith, when they are dispensed by persons in certain orders. The Lord's Supper was instituted to show forth the Lord's death till he comes again; Christians are to observe it in remembrance of Him; it is a most important means of grace, by reason of the truths connected with it and which it very impressively brings to their apprehensions; but nothing is said of it in Scripture as the means by which a priest mystically nourishes the life of the recipient. It is a supper, a meal; but set apart for a special and sacred purpose; it was abused by the Corinthians, and perverted to an occasion of disorderly festivity; but this it never could have been, had Paul at the outset told them that the priest by means of its elements imparted a mystic virtue to the recipients; and it is especially to be noted that when he corrects their error, he does not bring out any 'high Sacramentarian' view; he simply invests it with that sacredness which belongs to it as a most precious means of enabling us to realize the union with Christ into which we are brought by his death and our faith, and our union with each other.

And so with baptism. There is not much said about it. It was a rite administered by John to those who declared themselves to be expectants of the Messiah and candidates for his kingdom; and our Lord commanded his disciples to baptize believers in the name of the Father, of the Son and of the Spirit. In the Acts those who were recognized as believers in Christ, were baptized. It is in their case a rite of great importance and significance. By it they consecrate themselves to the service of the Redeemer; express their renunciation of the world and self; and it is their privilege to find the grace of Christ and the promises of God very solemnly and emphatically brought home to them in it. But so far is Paul from viewing the rite as one by means of which the baptizer communicates life to the baptized, that he thanks God, in writing to the Corinthians, that he had baptized none of them, save Crispus and Gaius and the household of Stephanus; 'for Christ sent me not to baptize but to preach the Gospel.'

Many Christians believe that infant baptism has the warrant of Scripture. Of these the great majority, however, are as far as possible from holding the view against which we are protesting.

Let it be proved that the Gospel constantly addresses itself to rational, voluntary beings, and makes their salvation to turn simply on their willingness or unwillingness to receive the grace set forth in its words, and the pretensions of those who claim that saving virtue resides in their priestly offices, are effectually disposed of. Now what does the Gospel constantly say? Whosoever will let him take of the water of life. He that believeth shall be saved. The seed is the word of God; the field is the world. He that heareth my word and believeth on him that sent me, hath everlasting life. My words they are

spirit and they are life. Ye will not come unto me that ye might have life. As many as received him to them gave he power to become the sons of God, even to them that believe on his name. The word of life. He that hath the Son hath life. Born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever. He that believeth is passed from death unto life. Without faith it is impossible to please God. He that believeth not, the wrath of God abideth on him. If any man be in Christ the same is a new creature; old things are passed away, all things are become new. Whosoever will let him take of the water of life. Mary hath chosen that good part which shall not be taken away from her. To those that have been born again of the incorruptible word, Peter says 'desire the sincere milk of the word that ye may grow thereby.' And so throughout the New Testament from the first page to the last. The salvation that Christ has purchased for men is freely offered to them, to be accepted or rejected at their own pleasure. The sovereignty of God in what is called effectual calling, in no way interferes with this liberty of man, which is the foundation for all the exhortations and invitations of the Gospel. The Spirit of God who is the sole author and sustainer of the new life, is the Spirit of Truth, and acts invariably by means of the truth, convincing, rebuking, persuading, impelling according to the laws of the human mind, and in connection with the exercise of man's voluntary powers.

NOTES FROM AN INTERLEAVED BIBLE.— Luke VIII. 45. The woman's hand simply touched his garment. It was the faith that touched himself. Many were thronging and pressing him, but no virtue came to them from the contact. Christ's body was not his divinity. He out of whom the virtue went is with us even as He was with them. Between Christ in the flesh and the unbelievers of that day, there was just as broad a gulf, as there is between Christ on the throne and the unbelievers of this day. And there is just as intimate a union between believers and Christ now, as there was then; or rather much closer. 'The flesh profited nothing,' except as it was a means of revelation for the Spirit. Even the atonement derived all its virtue from the indwelling Spirit.

47. 'Trembling.' Sinners feel that they have no right to come to Christ for blessings, and fear to be reproached. The one that is singular in appropriative faith, will be singled out for commendation. He that gets most from Christ shall be most praised.

49. 'Trouble not the Master.' It is too late now. While he lingered in the way, she died. Some reproach was couched in the words. So the sisters of Lazarus, 'If thou hadst been here, our brother had not died.' And there are many in these days, too ready to murmur against the Lord's delays. But the end shows that he knows perfectly the exigencies of time.

53. 'Knowing that she was dead.' Knowledge is a frequent excuse for not believing. It gets many into difficulties. Science said that she was dead, and laughed him to scorn. But there is one greater than human science. The irrevocable facts of science are clay in the hands of Christ; even death, when he speaks.

ix. 2. 'To preach and to heal.' Medical missionaries. The healing testified to the truth of the word preached.

3. 'Take nothing for your journey.' A journey is a formidable affair because of the preparation, provision and expense. The disciples were to dismiss all such alarm and concern. They were not to embarrass themselves about these things. Start just as you are, you shall lack nothing. And your mission requires that you should be unsolicitous about comforts and conveniences. You represent to men the kingdom of heaven that you preach, and it will not do for you to make much account of the things of this life.

4. Go in faith, receiving every thing at the hand of the Lord, lodging, entertainment, showing in all things personal freedom from care. The miracles would generally ensure them a measure of regard. These would be wrought in faith. In a word, the life of faith must have the proper completeness.

5. 'Shake off the dust.' This and no more. Do not quarrel with them. Call not fire down on them.

#### PAUL'S ARGUMENT

IN THE EPISTLE TO THE ROMANS.—No. 8.

"The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." VIII. 21.

You tell us of a deliverance for the believer in Christ from the captivity of sin; but it is in the main a spiritual liberation; the sentence of death pronounced on man in paradise continues unrevoked so far as his body is concerned; from the authority of death he is not yet exempt. And the universal disorder that came in with the curse, continues. Everywhere we behold misery and conflict. The elements are often hostile to man; the earth shakes beneath his feet, and volcanic mountains pour rivers of fire into his towns and villages; disease in thousands of forms rages everywhere. We see what a glorious world it would be if there were harmony between man and nature; if, so to speak, there were an understanding between them; if one will reigned in both. But very different is the condition of things. When we consider the selfishness and rebelliousness of man, there appears nothing strange in the opposition of nature, in the occasional havoc made of man and his schemes by her machinery. Indeed, the greater wonder is that she should be so subject to him as she is. Let us imagine her endowed with consciousness, and informed of the great and glorious Will that she was created to obey, and sensible of the odious antagonism of man to that will; how horrible would it be to her to have to wait like a slave on man, assist him with her breezes to carry on his deadly slave-trade; give him grain that he may make fire-drink of it to destroy myriads; supply him with saltpetre and sulphur and iron that he may bring his artillery to bear on other myriads; in a word pour daily out her cornucopia of marvellous blessings over all the earth, that man may gratify his lusts and instead of adoring God pour out curses against God and man. Can we not conceive the earth to be groaning under the million of heathen temples that cumber her, and the billows of earth raging because they bear up the ships of a commerce that is consecrated to covetousness? The sun and the moon and all the ministries of nature seem to say, 'How long, Oh God, holy and true, dost thou not come to our help and deliver us from the intolerable bondage to which we have been made subject? When created, we were good in thy sight; but lo these thousands of years we serve thine enemy, the God of this world; all the cham-

bers of our treasures are ransacked by rebellious man, for ensigns of regality which he proudly wears. Under his direction we are even constrained to make war upon thy children. How long shall this be? And there comes no answer; things continue as they were. You say that all things conduce to the spiritual good of God's children; and that having suffered with Christ here below, they depart to be with him where he is in glory. But the old prophets told us of a Messiah that should liberate the earth and renovate all things; that should banish the disorder that now prevails; should leave no vestige of the curse; should restore the shattered harmony between man and nature and subject all to one divine Will.

Well, they told you the truth. All this, Jesus the Messiah shall accomplish. The whole creation groaneth and travaileth in pain together until now; the bondage of man's corruption is extended to it; it is subjected to vanity in being subjected to man, vain man. But as, for wise and good (if not perfectly apprehended) reasons, many centuries went by before the promised Seed of the woman appeared, so, it may be, time shall still elapse before the Son of God puts forth his great power in the complete subjugation of all things. The sons of God are not now manifest in their true character; but as Christ was transfigured, so shall they be invested with a divine glory, and at the same hour creation shall be delivered from the bonds to which it is now, not willingly, not approvingly, but under a protest, as it were, and in hope of such deliverance, subject. The meek shall inherit the earth; he that overcometh shall inherit all things; and there shall be new heavens and a new earth, the scene of the everlasting kingdom of our Lord and Saviour Jesus Christ. He must reign until he shall have put all things under his feet. The victories now gained by the Spirit of God in the hearts of believers, are the first fruits, precursory of that coming glory. We are saved by hope. We are brought into harmony with nature, and feel at heart the violence done to her by the reign of wickedness in the earth. We poignantly feel the burden of this evil reign, and groan within ourselves waiting for the complete adoption, the redemption of our body; press ardently forward to the hour when Christ shall change our vile body that it may be fashioned like unto his glorious body. As there is even in the unborn child the promise of the future man, so in the immature Christian there is this immaturity, involving him in conflict with the present. The groans of nature testify to the existence of a mighty need in nature, and whatever claims to be a means of deliverance for man, should also undertake to meet that great need of universal things. The salvation that is needed is one that shall not limit itself to man but go forth to man's world, and recover that from its disorder and its darkness. Well, in this way also the Gospel approves itself as the true scheme of God for man's salvation. It addresses itself to the groans of nature as well as to those of man; and the glory of which it now gives an earnest in man's spiritual emancipation, is a glory that shall irradiate the whole creation, and deliver all things from the bondage of corruption in which they are held. As there is for the believer a baptism of fire from which he comes forth a new creature, so shall there also be for the material creation. The earth and all its works shall be burnt up; the Son of God was manifested that he might

destroy the works of the devil; from the conflagration in which those works shall be burned up, there shall come forth the new world made meet for the abode of the saints in light. By the word of God the heavens and earth are kept in store; by the fire of his word they shall be transformed. 'Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof; let the field be joyful and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.' Ps. xcvi.

### Epitome of News.

SATURDAY, AUGUST 25, 1866.

—*North China Daily News*:—"Most painful news has just been received from the kingdom of Corea. On the 7th instant, a Corean junk with the French tricolor at one of the mast heads was observed entering the harbour. It brought the Reverend Abbe Ridel, Catholic Missionary, and eleven Corean Christians, who have fled from that country on account of the persecution now raging there by order of the father of the King, against the Christian churches. Mr. Ridel reports that, in the month of February last, the King received intelligence that the Russians had crossed his frontier, and that they were holding intercourse with his subjects. At the same time the Corean embassy in China informed their sovereign that the Chinese had murdered two Catholic missionaries, and that it would be well to imitate this example. Upon this, a general order was issued to apprehend all the Catholic Missionaries (there being no other Missionaries) and to exterminate the Christians. Two French bishops and seven priests were arrested, and after having been cruelly tortured were beheaded. As a special favor a request by some of the missionaries to be executed on Good Friday was acceded to. Only three Catholic priests remained, and they managed to hide themselves in the mountains. They determined that one of their number should endeavour to reach the coast, and come to this port for the purpose of asking the protection of the French Government for those who remained. Mr. Ridel was selected by the confreres for the task, and it was only in obedience to the united judgment of his brother priests that he parted from them, and came on his present errand. He describes the devastation committed on the Christian church of the Corea as appalling. One town, nearly all Christians, were ordered to renounce the faith. Many were martyred; others fled, and the greatest consternation prevails. The Pagan population are averse to the persecution, but they are too weak to resist. There were at the beginning of this year about fifty thousand Catholic Christians in the kingdom of Corea. The two priests who survive, if they can escape the researches of the King's soldiers, will try to keep alive the faith until fresh missionaries arrive, but they have lost everything.

"Mr. Ridel left this by the *Nanzing* for Tientsin, in order to see the French admiral, who is there at present, and it is expected that a French vessel of war will be sent to the Corea to demand reparation."

—*Friend of India*:—"The formal decision of the Governor-General in Council regarding the Lahore and Peshawur Railway has been postponed until the Government of Bombay shall have reported on the projected lines from Baroda to Delhi and Kotree to Mooltan."

—*Our Paper*:—"The number of cattle destroyed in the Lower Sind districts would be under-rated if stated, at 200 buffaloes, 350 camels, 3000 bullocks and cows, 2000 asses, 250 horses, and

between 8000 and 9000 goats and sheep. The number of people whose bodies have been found and interred already, is 186; 72 of them having been found in the Mulleer alone. When we get accounts of the state of the Delta, we shall be able to tell accurately, what the actual loss of life and property has been. The sufferers we are informed would be under-rated if stated at twenty-five thousand people, and their losses at one and a half million sterling, including of course the Kurrachee and Railway damages.

MONDAY, AUGUST 27.

—Fall of rain up to Saturday, 87½ inches.

—*Bombay Saturday Review*:—"Mr. Lejean, the well known French Geographer, and contributor to the *Reveu de deux Mondes*, has just arrived in Bombay from the Himalaya country. He is engaged on a scientific mission by the French Foreign Office in Central Asia. He started from Constantinople in October 1861, travelled in Asia Minor till January 1866, surveying part of ancient Bithnia, Galatia, Cappadocia, specially the valley of the Sangarius, and discovering some unknown old cities (as Gordium). Afterwards he crossed Cilicia, Mesopotamia, Assyria, surveying specially the Marach, Amkab, Orfa, Mardin and Amedia districts up to the Zal river, and discovering some ancient cities and curious Scytho-Cimmerian graves near Derik. In April and May he visited Bagdad and surrounding country discovered at Sisper the ruins of the *Sispara* of Berosius, surveyed the lake Hindia and neighbourhood, and went on to Upper India by Bussorah, Kurrachee, Lahore, Peshawur. Here, he tried to cross the frontier and go into Kafiristan, but found it impossible to proceed. He then went to Cashmere intending to go to little Bokharia, or at least to Ghilghit; but having spoken in Srenuggur with the *envoye* of Khotan, and not getting a very satisfactory answer, and open mutiny having broken out in Ghilghit,—he is going back to France by Persia, intending to come out again to the Hindoo-koh and Western Himalaya for special ethnographical purposes, so soon as he shall be freed by the publication of his book *Voyage aux Dens Nils 1860-1864*, now printing in Paris under the patronage of the Government."

TUESDAY, AUGUST 28.

—*The Times*:—"The Armistice and the preliminaries of peace have been signed by Italy, the difficulty of the cession of Venetia by Austria to France having been set aside by the proposal of an appeal to the suffrage of the Venetians themselves. The people is to enter into the exercise of its sovereign rights for one day, when, there is little doubt, it will dispose of them by a demand for annexation to the Kingdom of Victor Emmanuel. Nothing is said as to the question of the Italian Tyrol, although the people at Florence entertain the fullest confidence that it will be settled to their satisfaction, and also believe that Austria will withdraw any pretensions she may have had to intervention in the Roman question. As to the Southern Tyrol the Italians had very nearly precluded the necessity for any discussion by establishing a right of possession over the whole province."

—*Times of India*, Simla:—"The Durbar to be held at Agra in November will be on a magnificent scale of grandeur, and will last at least ten days, viz., from the 10th to the 20th of November. The Commander-in-Chief and other Members of Council will be present 'to assist,' and the number of native noblemen and gentlemen will, it is expected, exceed all former occasions. The Chiefs of Rajpootana and elsewhere will be accompanied by their several Political Agents, Mr. R. Temple, Colonel Eden, Colonel R. Taylor, &c.; also it is the intention of His Excellency the Viceroy to assemble a large military force for the purpose of adding to the grandeur of the scene, and to show the Chiefs assembled some field days."

—F. B. Cama and Co.'s unsecured liabilities amount to 5½ lacs; assets ¾ of a lacs.

—*Times of India*; London:—"A most important decision has just been given in the Court of Chancery with reference to depositors with Overend, Gurney and Co. who are also shareholders, which affects all persons in a similar position in other Companies. It has been decided in the case of a holder of 80 shares, whose remaining liability amounts to £2,800, but who had deposit of £16,000 with the Company, that as according to law he is a partner in the undertaking, he cannot receive back any portion of his deposit until all other creditors are paid in full. This will act as a warning in future to those directly interested in an undertaking not to deposit with it more than the uncalled portion of their shares."

—Liabilities of Mr. Dadabhoy Byramjee, 27 lacs; assets, 7.

—*Star*:—"A telegram sent to India may be dealt with by French, Belgian, Dutch, Prussian, Austrian, Bavarian, Minor German, Italian, Servian and Wallachian administrations on its way to Constantinople, where its perils are multiplied. There are two routes as far as the head of the Persian gulf, known as the Russian and Turkish, but there is only a single submarine cable to Kurrachee, and should anything happen to this our communication with India would be interrupted. It is through Turkey that the messages are so unnecessarily and vexatiously delayed. The native clerks have no idea of consecutive labour, and as yet every effort to teach them the importance of punctuality and despatch in business has produced no effect. At one time they are stricken with a cholera panic, and messages are allowed to take care of themselves for days. Evidence was given before the committee 'that the Bagdad men report seventy or eighty messages on hand, send twelve or fifteen, and then smoke hookahs, or say their prayers, for two or three hours.'"

—The *Rangoon Times* publishes the following telegram from Mandalay:

"Insurrection has greatly increased, Aya Meng's two sons gone to Shooay Boh—Mingoon Meng intends going up from Magway. Aya Meng's house burnt. King's people seized the *Nerbudda*, and fought in her against the opposite party. Steamer retaken by residents. British Agent and nearly all Christians have come down."

—*Friend of India*:—"The Rev. S. D. Scudder, M. D., one of an American missionary family well-known in South India, had a dispensary in Arcot which the want of funds caused by the American War forced him to close. Government opened a state dispensary and Dr. Scudder has now applied to have it closed, as he well re-open his, and save the State expense. The Madras Government has issued an order the wisdom and common sense of which it would be well if that of Bengal could show in the analogous case of schools. The Government consider that 'Dr. Scudder has a claim to the field of operations which he seeks to re-occupy, and have entire confidence in the singleness of his motives. They attach much importance to the proved appreciation by the Native community of the value of his charitable services.' They have accordingly entrusted to him for expenditure one-half of the amount hitherto devoted to the maintenance of the Ranipett Dispensary, on the condition that he shall submit to Government an annual report on the working of his Arcot Dispensary."

—A great fire in Portland, Maine, has destroyed about half the city; 2000 buildings, including all the banks, newspaper offices and eight churches, were consumed. The property destroyed is valued at ten million dollars. One life was lost. The fire took place on the National festival, the 4th of July, and originated in the firing of a cracker by a boy.

WEDNESDAY, — AUGUST 29.

—The *Times of India*, noticing the Madras Report on Public Instruction for 1864-65, says:—"It shows a total increase during the year of 108 schools and 4,391 pupils; the total

numbers at the close of the year being 983 schools with 39,100 pupils. It must be understood that those 983 schools embrace all kinds of institutions, from the lowest primary school to the colleges; and we are glad to observe the statistics are not so arranged as to lead the ordinary reader to suppose them all strictly Government schools, wholly supported by the State. The distinction, as it ought to be, is properly made and clearly drawn. Of the total 983, only 110 schools, with 9,177 pupils, are Government institutions; of the rest, 501, with 22,351 pupils, receive Grants-in-aid; 75 schools, with 1,521 pupils, are supported by a rate, and with the remaining 297 schools, having 6,051 pupils, the only connection of Government is that its educational agents are allowed to inspect them. Of the 501 aided schools, 243 are connected with missions, and 258 are chiefly supported by the villages or native benefactors. The respective number of pupils in these two classes of schools does not seem to be given.

"Of schools of the 1st class, we find only 27, with 5,991 scholars; showing that only a small proportion of the pupils have hitherto reached a stage of decided advancement. The 10 Normal schools have 1,369 scholars, and the four professional institutions have 451 scholars. The advance in female education is less than we had hoped to see. The number of girls' schools is only 74, with 3,114 girls. If we add those studying in a few boys' (mixed) schools, we find the whole number of girls receiving any education is 3,963; whereas the whole number at the beginning of the year was 3,763, showing an increase of only 200. It is to be noted too, in this connection, that only 766 of the girls are Hindoos, 17 are Mahomedans; while 125 are Europeans, 907 Eurasians, and 2,148 native Christians. It is certainly very gratifying that the daughters of native Christians are becoming educated, but the very small proportion of Hindoo and Mussulman girls in these schools, seems to indicate the peculiar force of prejudice and superstition still popularly prevalent against female education.

"Take the 501 private institutions either called into existence or greatly encouraged and rendered more efficient by means of the small expenditure of Rs. 89,802 granted 'in aid' by Government: then contrast their 22,351 pupils, in process of education at this trifling expense to Government, with the 9,177 pupils in the 110 Government institutions costing the state Rs. 3,31,052,—and we think the originators of the system of grants-in-aid may well congratulate themselves on the wisdom of their foresight, and the great success of their scheme when fairly worked. And we need not wonder if they feel some measure of honest indignation at the 'obstructiveness,' not to say stubborn perversity, which has hitherto kept the system comparatively in abeyance in this presidency."

—*Bombay Gazette*:—"We are glad to notice an attempt on the part of Mr. E. Stocqueler to establish a Protestant School for European children in the Fort. We believe the school will be open on the 1st September, and parents and guardians should, we think, avail themselves of this opportunity of supporting a Protestant European School, by placing their children at once under Mr. Stocqueler's tuition. We make this appeal, not on Mr. Stocqueler's account, but in the interests of the middle-class section of the European community, and we shall be much disappointed if the school is not fairly supported. It is very possible, and indeed probable, that the proposed school will not be able to start with a sufficient number of paying scholars to enable Mr. Stocqueler to pay expenses, and as Mr. Stocqueler is not a capitalist, the project may fall through for the want of a little needful help, which we think should not be withheld under the circumstances, and having regard also to the decided expression of opinion on the subject of the want of European education so lately advanced in Bombay. We

shall be very happy to receive contributions on behalf of Mr. Stocqueler's school, and would recommend small monthly subscriptions instead of large donations.

—On and after Monday next an extension on the main line of the G. I. P. Railway of 42½ miles from Burhanpoor to Khundwah will be opened for public traffic.

—Ramjee Luckmidass & Co.'s liabilities are about 9 lacs, assets 5½.

—Nearly Rs. 700 have been raised in the harbour for the officers and crew of the ship *Die Vernon*.

—Communication between Surat and Bombay is re-established, though there is a change of carriages at two points on the line.

—The *Pall Mall Gazette*, noticing the list of Companies wound up in Chancery, says: "When we look through the miscellaneous portions of the list their variety is marvellous. Ice, beer, cork, oil, bread, houses, fuel, ships, printing, fish, manure, music halls, tobacco, gas, accidents, wine, biscuits, locomotives, baths, horses and cattle, domestic inventions, cotton, organs, gunpowder, ropes, paper, pottery, salt, petroleum, india-rubber, and what not besides—everything has been grist to the mill of the company promoter. Such is the duplicity and such the simplicity of our generation, while the most melancholy part of the collapse of such multitudinous foolishness and roguery is the fact that so large a portion of those who suffer are women, and other persons pinched in their incomes, longing for something more in the shape of large interest on their little principal, and incapable of perceiving that large interest means bad security, and that the more plausible a novel device appears to the ignorant, the more probable it is that it is a gross deception. Thus it is that we do our *rouge-et-noir* and *roulette* at home, while we hold up our hands in pious horror at the thought of Homburg and Baden Baden."

—Mr. Bushell, the biologist, sends the *Times of India* some of his observations at the court of the Guicowar. Here is an extract:—"A wrestling match took place whilst I was waiting my turn to entertain. Two bull-necked able-looking men entered the enclosure, and after bowing at His Highness' feet till their heads touched the ground, they set to work in real earnest and puckerod each other sharply for a period of half an hour. The excitement of the Guicowar during the struggle, as each gained or lost advantage, was something immense. Ultimately the lighter man threw his antagonist. Amidst a perfect outburst of enthusiasm, six hundred rupees was immediately ordered for the victor. It appears he is a pupil of the Guicowar, of only fifteen days' training, consequently His Highness was overwhelmed with the flattery that was lavished upon himself by the 'nobs' on either side. 'How could he throw so big a man if Maharaj had not taught him?' exclaimed one with his hands together like a child at prayer. 'It deserves a thousand rupees!' ejaculated another. 'Yes, a thousand,' said His Highness; 'give him a thousand.'! Upwards of thirty big, stout, bully-looking fellows now contested their strength, eight couple being in the enclosure at once."

—The income of the Guicowar is estimated by a writer in the *Bombay Gazette* at 1½ to 1½ crores annually. He wants to go to England. Why not go there and stay there, and let the English govern his country for him?

THURSDAY, — AUGUST 30.

—A Jerusalem correspondent of a home journal says that the locusts have appeared again:—"The valley of Urtas was first attacked, and has now become a desolate wilderness. The olive-yards of Bethlehem, Beitjalah, and Jerusalem, were next covered until the trees became a dull red colour. They are now barked white. But yesterday (June 1) will be a day long remembered. From early morning till near sunset the locusts passed over the city in countless hosts, as though all the swarms in the world

were let loose, and the whirl of their wings was as the sound of chariots. At times they appeared in the air like some great snowdrift, obscuring the sun, and casting a shadow upon the earth. Men stood in the streets and looked up, and their faces 'gathered blackness.' At intervals those which were tired or hungry descended on the little gardens in the city, and in an incredibly short time all that was green disappeared. They run up the walls, they sought out every blade of grass or weed growing between the stones, and after eating to satiety, they gathered in their ranks along the ground or on the tops of the houses. It is no marvel that as Pharaoh looked at them he called them 'this death.' To-day (June 2) the locusts still continue their work of destruction. One locust has been found near Bethlehem measuring more than five inches in length. It is covered with a hard shell, and has a tail like a scorpion."

—*Times of India*; Calcutta:—"There is to be a public prayer meeting this evening at the Town Hall, to which all are invited. The object is to supplicate God to remove the hand of affliction from his people, and to humble themselves, and confessing their sinfulness before Him, to beseech Him to give to the earth her increase and continue his blessings as of yore."

—Mr. De Quadros, of Bombay, and eight of the crew were lost in the *Stalwart* off the Cape of Good Hope.

—Mr. Goldwin Smith on Reform:—"The worst argument of all is that the working classes are silent—that they do not clamour for Reform. I fear if they are silent it is not, as is complacently assumed, because they are too happy under the existing system to desire any change, but because they are organising themselves in the way that excites Mr Lowe's alarm externally to the constitution, and therefore are indifferent about constitutional reforms. A man must go to America to know not only what general prosperity is, but what a blessing it is to live in a state of equality, not in a society of extremes; and to be able to feel that all those around you are your fellow-countrymen and your fellow-citizens indeed. A man must go to America to know what a sense of security there is under really free institutions, and how great is the strength of a Government which nobody wishes to subvert, because it is the Government of the whole people."

FRIDAY,—AUGUST 31.

—The *Times of India* has received for the Bengal Famine Relief Fund, Rs. 13,297. There has been contributed besides, about Rs. 18,000.

—The body of a mendicant was found in the Walekeshwar. Suicide in this holy tank is considered meritorious.

—Deaths last week, 266.

—Home paper:—"Accounts from Bohemia describe as one of the most heartrending sights imaginable the crowds of women, both of the highest and lowest classes, who having rushed to the scenes of carnage from all parts of North and South Germany, are seen wandering over the battle-fields, through lazarets and hospitals, looking for their fathers, husbands, brothers, and lovers. The terrible cries that every now and then strike the ear when one of these heartbroken creatures has suddenly discovered her dearest friend among a heap of slain or dying on the battle-field, or among the thousands of the sick, are said to shake even those most hardened against all forms and expressions of human misery. It is chiefly in Turnau, where the thousands of wounded of Sadowa at present are housed, and tended by the numerous sisters of mercy and Knights of St. John of Jerusalem, that these scenes mostly occur. After the battle of Koniggratz a place was discovered in the woods where Austrian wounded had been attended to by their surgeons while the contest was raging in front. When the flight became general the medical staff likewise decamped, leaving the sufferers, who were not discovered till two days after their cruel abandonment. They were 1,135 in number, of whom the greater part were dead when found by the Prussians."

## TELEGRAPHIC NEWS.

London Aug. 17th.—Government have recommended that moderation should be observed by the authorities towards those Fenians who have been captured and brought to trial for the recent raids into Canada.

Aug. 18th.—Dr. Forbes, the Indian Government Commissioner of Cotton, has made four Indian Cotton statistical reports, from which it appears that the crop this year will not exceed 1,200,000 bales, of which only 300,000 bales will be available for exportation.

A Bill for the annexation of Hanover, Hesse, Nassau and Frankfurt to the kingdom of Prussia will be submitted to the Chambers on the 20th inst.

Aug. 20th.—The definitive peace negotiations between the Great German Powers are progressing favourably at Prague.

The Emperor Napoleon has disclaimed any intention of attempting to annex Belgian territory to his dominions.

General La Marmora, the Italian Commander-in-Chief, has resigned.

Aug. 21st.—Advices received here from Siberia state that an insurrection of 1,000 Polish exiles had broken out at Irkutsk.

The Saxon Premier has resigned.

Aug. 22nd.—General Cialdini has replaced General La Marmora as Commander-in-Chief of the Italian forces. Advices from New York state that President Johnson ignores the blockade of Matamoros by a French fleet, and that he has sent some gunboats to that city.

Further advices from Irkutsk in Siberia state that the Polish insurrectionists had been recaptured.

Cholera continues to decrease in London.

"A partner in the firm of Messrs. Neil Brothers disputes the accuracy of the report published by Dr. Forbes, the Indian Government Commissioner of Cotton, concerning the prospects of this year's crop."

Aug. 23rd.—An insurrection has broken out in Canada (?), and has assumed formidable proportions.

A public dinner has been given at Southampton to Mr. Eyre, the late Governor of Jamaica.

The Bank of England rate of discount has been reduced to 7 per cent.

Aug. 24th.—The health of Mr. Jefferson Davis is said to be failing.

Peace has been concluded between Prussia and Bavaria.

The Prussian armies have commenced the evacuation of Bohemia. The troops are to be entirely withdrawn by the 15th September next.

In yesterday's sitting of the Prussian Chamber of Deputies an Address of conciliation to the King was almost unanimously voted by the members.

Aug. 25th.—Bank discount 7 per cent. Confidence much restored.

The treaty of peace between Austria and Prussia was signed by the representatives of those Powers yesterday.

Austria has consented to cede Venetia to the Italian Government.

Advices from America state that President Johnson has resolved to abandon the prosecution of the Fenians captured by the United States authorities.

The *Times* to-day publishes an article on the Court Martial held on Captain Jervis at Simla. It severely condemns the conduct of Sir William Mansfield towards Captain Jervis, as being unjust and overbearing, and says it considers the latter fully exonerated from all blame.

## Miscellany.

—Macmillan's Magazine, noticing Mr. Baker's "Albert Nyanza," says: "The Egyptian Government is the agency at present deputed by the sufferance of Europe to manage the Negro savagery accessible from the Nile; and only by the permission of this agency can the haunts of the savagery be reached. According to Mr. Baker, this state of things is a monstrosity and a crime. The Egyptian Government have done nothing for interior Africa, do nothing at this moment, but infiltrate into it the virus of the slave-trade. If Africa is ever to be made a partaker in the civilization of the world, the beginning of the work must be the abolition of the slave trade; and so long as the Egyptian Government sits at the gate this is impossible. Sooner or later the Nile negroes must be under another stewardship."

—Mr. Guinness has been preaching in Belfast. He had formerly said hard things against the Presbyterians. At a prayer meeting, in the presence of many, both ministers and people, he expressed his deep regret for what he had said, and thus publicly retracted it. He added that he believed the pastoral office a divine institution, and that a plurality of lay elders in a congregation, is scriptural.

## THE EIRENIKON.

DR. PUSEY, after evident struggle with himself, at length breaks silence by a comment on the judgment of the Privy Council in the case of Dr. Williams. This calls forth Dr. Manning, and at last leads on to the now pretty well known "EIRENIKON." Dr. Manning had denied that the English Church Establishment could in any right sense be either the Catholic Church or a part of it. Dr. Pusey proceeds to show that it is a part of the Catholic Church. His argument is startling. His purpose in it—his ulterior purpose—is no less so. He would in it prepare the way toward a general consensus of Greek, Roman, and English Churches—and, in fact, all, however widely separated, in one universal Christdom. To do this, requires both daring and ingenuity. Sundry very glaring differences in worship, rite, dogma, institutions, recur to any decently-informed mind. But Dr. Pusey is nothing daunted. The very fact that he holds on at once to his peculiar convictions, and the English Church by law established, shows him capable of great things in that direction. Innocently and subtly the great leader of the Anglican Party takes up his ground. He ignores the customs and practice of the Roman Church. He goes at once to authorized canons, to councils—of Trent and other; and insists that we shall look to these only as our guide.

There is, for example, the dogma of "JUSTIFICATION BY FAITH." Surely our Protestantism, as expressed in our Established Church, is hardly at one with the Romanist ideas of salvation. Let us rub our eyes a little. Dr. Pusey takes up the Tridentine canons, and says, "the same doctrine of grace and justification is held by both churches." He insists that "there is not one statement in the elaborate chapters on Justification, in the Council of Trent, which any of us could fail of receiving; nor is there one of their anathemas on the subject which in the least rejects any statement of the Church of England."

It is of no use entering into argument here. If the Romanist idea of the ground of salvation and the doctrine by which the Protestant Church was to stand or fall be all one, what more is there to say? Let controversy cease. Let us shut our books, and trouble ourselves no more with thought. "Things are not what they seem." Berkeley's theory has an apt illustration in such spiritual legerdemain. All sacred convictions, all holy verities, become but as the tricks of a Christmas pantomime. The wonder grows as we proceed.

Here is Transubstantiation, now. Rather a stumbling-block to Protestantism, one would think. Pooh, you start at shadows! Dr. Pusey will show you some new light on that point. "My own conviction is," writes Dr. Pusey, "that our Articles deny Transubstantiation in one sense, and that the Roman Church, according to the explanation of the Catechism of the Council of Trent, affirms it in another." And so he goes on to quote from great names, and from Mr. Palmer in especial, and to reason and unreason, explain and re-explain, distinguish substance and accident, visible and invisible presence, until all distinction is hopelessly submerged, and the unhappy disciple of such teaching is ready to believe or unbelieve anything. It is not the end of this paper to take up the points brought forward as the theme of argument. We wish simply to indicate in what line certain currents of thought and life are sweeping. Yet we cannot help remarking on the terrible immorality and dishonesty of such a course of reasoning. It saps the foundation of all honour in

profession, and undermines the foundation of all conviction. Far better to take our part with J. H. Newman. If it was only by such utter confusion of all distinction between true and false, that he felt he could maintain his position in the Established Church of this land, he may well call his present retreat a place of rest. At all events he feels that he preserves to himself honesty, and to truth a definite reality. He is a better Protestant by far even now than Dr. Pusey; and, as a man, has infinitely gained. He rests, not perchance from wearying doubts and peculiar speculations and morbid introspection; but he rests from that most awful of all tormentors a conscience stung by a continual sense of inconsistency between position, conviction, and profession; and the ceaseless necessity to do violence to truth and one's own honour. Out of a false position he has reached one which is at least defined, and where the war between conviction and utterance must for him cease. But returning to Dr. Pusey:—It is very different with him. He will keep his position, and he will hold to Tract 90. To do that he must endeavour to twist the avowals of Protestantism so as to extract from them a subtle meaning, non-natural, repellant to the language they use. He must search in the Roman credence for "a soul of truth in things false." He must thus combine, by a kind of legerdemain, and make what is not seem as if it were. He must search in all the prominent Churches of the world for a something which shall communize, mobilize them. Thus he would behold in them all one great assembly, united at base, though separated in their public ministry. Thus he may keep his convictions, however Romanistic, and retain his position in a Church called Protestant. Are they not all one? His soul longs for union and communion on grounds which favour his own peculiar views of sacraments, ordinances and points of doctrine. He forgets that, thus seeking a balm for his own restlessness, and a shield against the stinging reproaches of Dr. Manning and the calm contempt of Dr. Newman, he would have behind him the bulk of educated Christian Englishman. True there rise up in the way of his longings those dreadful blasphemies in the name of the Virgin. He cannot away with them; he is piteously solemn over them. Dr. Newman laughs at him; he has taken his stand with that Church to which Dr. Pusey looks with longing eyes, but has not heart to join. From his vantage ground he looks forth at these terrible idolatries of Mary. He speaks out of the bosom of the Roman Church, and with perfect faith in Pope and Council. He fronts this tirade of Marian rhapsody, and simply says, "You are only shadows of unauthorized enthusiasm, I will none of you!" And so he brushes away all Dr. Pusey's objections, and they seem to pass away at his word as the mist of the breathing from a mirror. Poor Dr. Pusey, an infinitely smaller man, though a far greater scholar, can't get over these dreadful ejaculations. They haunt him. Dr. Newman, the deep-thinking, self-assured man, says, "I know—I see; but I will not be intruded on by these things. I am sufficient to defy them." Curious contrast in the men and their position.

Our space does not permit us to dwell further on the tendency which marks Dr. Pusey's book, a tendency which may be called the symbol of a great party. It is worth our study, and the materials are plentiful. The "whither" manifest in it is unmistakable. The uneasiness, the painful restlessness associated with a false position and dishonest tampering with plain words, co-operating with the great snare of "the one true Catholic Church," visible in this our day, must drive men to Popery or atheism.

But little space remains to mark a third line in which certain sayings and doings, lately prominent, indicate that a section of the religious world is hurrying. A few sentences must suffice.

We talk a good deal of our Puseyite and

Romanistic tendencies. But it really seems there is something worse still. "In the lowest deep a lower deep." Rome is to Protestant minds bad enough. Colenso and rationalism are to many a frightful spectacle. The dragon's tail that drew the stars seems to many shivering observers obvious in such spectacles. We can show them a worse still. In the "Directorium Anglicanum," the "Little Prayer-Book," and the "Exeter Pontifical" we have specimens of a something not Christian at all, but heathen. The last publication is especially notable. When "priests" take to "exorcising" spirits from water, salt, flowers, we may well exclaim, "What are we to expect?" Listen to the ritual:—"I exorcise these creatures of salt, by the Living God," (here a sign of the cross) "by the true God," (another sign) "by the holy God," (a third sign of the cross) "by the God who, by the prophet Eliseus," and so on. And this for Palm Sunday. A priest, "vested in a red silk cape, and standing upon the third step of the altar," is to parley thus:—"I exorcise thee, creature of flowers and branches . . . that thou, whole army of Satan, thou, whole power of the enemy, thou, whole inroad of evil spirits; be thou rooted up, and pulled out from these creatures of flowers and branches." Now this is simply paganism. Yet this is what we came to when purity of worship is sought in extraordinary elaboration of ritualism instead of heart adoration.—*Christian Spectator, July, 1866.*

#### A METHODIST LOVE FEAST.

The following interesting account of this service, peculiar to the Methodist Church, we find in the *Boston Courier*. No Christian can read it without having his heart touched:

The Love Feast is an institution peculiar to the Methodist body. Its name, however, scarcely conveys a correct idea of its character. The love that is spoken of is the enjoyment which the brethren and sisters experience in the love of God; and the "Feast," is the narration of experiences by communicants of both sexes, who, in short, emphatic remarks, give expression to their feelings. Ordinarily, in a love feast of two hours duration, as many as fifty or sixty stand up for Jesus and bear their testimony. These brief speeches are interspersed with frequent singing. Some remark dropped by a speaker will suggest a verse in a particular hymn; and as he or she sits down, the verse will flow out from one voice, pitched to a familiar tune, and the whole assembly join their voices, until the house resounds with the sacred song. When a brother is bearing his testimony, especially if he is very fervent and animated, the brethren become jubilant, and shouts of "Glory to God," "Hallelujah," "Amen," "Bless the Lord," &c., are heard all through the meeting.

The effect produced by these Love Feasts is in the highest degree dramatic—we use the word in no offensive sense. The feeling and the sympathy of lookers-on are awakened, and many are drawn into the fold of the Church through such meetings. The grandest and most effective meeting we ever attended was of this kind. It was held on a Sunday afternoon early in May of the present year, in the "Foundry Church" at Washington. Rev. Jesse T. Peck, of California, who is now in this city, a Boanerges of the church, presided. It was a Union Love Feast and drew together all the old Methodists of the District. After an opening prayer and hymn and a brief exhortation from the pastor, the true feast began.

One old lady, bent with years, her voice weak and tremulous, arose. She proclaimed that she had been a follower of the lamb seventy-three years, and that she found religion as precious to-day as it was when she first gave her young heart to God, and learned to walk in his ways. She was now going home to glory, and she expected, in a few days, to be with her Saviour, to join in the songs of redeeming love throughout the endless ages of eternity. Oh! what a shout

went up while this aged Christian, standing upon the verge of the grave, spoke the joy and confidence that filled her soul. And as she sat down the simple and touching hymn "I'm going home, I'm going home," never sounded so cheerfully sweet as it did when sang by that great congregation.

Immediately a brother rose and said he had been in this good way sixty years, and, blessed be God, he loved it more and more every day. Another brother had given his heart to Christ forty-nine years ago; and he had taken sweet converse in the days and years that are gone, with the brother who had just spoken. He concluded by saying he hoped to meet all, with whom he had walked pleasantly on the shores of time, in the blessed land where they would shout and sing and praise God for evermore. The verse

"Now here's my heart and here's my hand,  
To meet you in that better land,—

was sung with great effect.

One of the speakers had experienced joy in believing fifty-three years before, but his love, after a time, grew cold, and he fell into a state of unconcern. But he was mercifully awakened to a sense of his true condition before it was everlastingly too late, and he now had joy in believing Christ was his stay and staff, and the promises of the Gospel were his comfort day and night. The verse,

"My God is reconciled—  
His pardoning voice I hear;  
He owns me for his child,  
I shall no longer fear,"

was sung as the speaker took his seat.

A brother now arose and said he was a stranger in the city; there was not probably one in that congregation who knew his face. Yet he felt himself at home, for he was with the Lord's people. At his distant home, a thousand miles away, he had enjoyed, on the Sunday previous, just such another feast. They loved the same Jesus, and the shouts and the hymns and the testimony were the same. As he concluded, the verse was sung beginning:

"Jesus, the name high over all."

There was one who bore his testimony, a rude, unlettered man, who remembered the day and the hour and the very spot where he stood in the old Foundry church when the burden of sin was rolled off from him thirty-two years before. He had now almost finished his pilgrimage. He was approaching the river, and on the other side he saw the palace of his King, with angels waiting to conduct him thither. As he sat down, the brethren shouted in tuneful chorus the hymn

"Oh Canaan, bright Canaan."

And now followed, in quick succession, testimony from brothers and sisters, interspersed with singing and shouting, and the exercises were continued until the waning sun admonished them that the meeting must be brought to a close. But so many pressed forward to bear their testimony, Dr. Peck could only accommodate them, by giving an invitation to all present who desired it, to stand up and testify to their love for Christ. Almost every one in the vast assembly, men, women and children, arose and while they stood, they sang,

"Praise God from whom all blessings flow."

During the exercises many were melted to tears, and one dear old Christian woman, almost ripe for glory, thrilled the hearts of all by rising and proclaiming Christ present with her and heaven begun below.

It was a meeting full of interest and magnetic power.—*N. Y. Observer.*

PAUL AT PHILIPPI.

"It may be before the Gospel, but it never can be instead of the Gospel."—Such were the words we heard a short time ago addressed in reply to one who had been laying upon our

Temperance Movement the charge of supplanting the Gospel of Jesus Christ by the substitution of external habits for internal principles. We are thus reminded of the challenge we have at times received from some, who say—"Yes, the drunkard needs to be reformed; and so do we all. Then, why not go straight forward to the drunkard with the words of the apostle addressed to the Philippian jailor—'Believe on the Lord Jesus Christ, and thou shalt be saved'?" And, surely, this is the message to every poor sinner that comes within the scope and hearing of the Christian Ministry. We have to plead neither faltering nor failure in the delivery of this message.

And yet, it is the suggestion of this very circumstance that calls forth the illustration that stands at the head of this article. We would follow the order of the apostle's process as nearly as we possibly may; and in our great movement we do follow the order of his dealing with the souls of men. The narrative (Acts xvi. 28) assures us that Paul's first words to the Philippian jailor were not those words that bade him to "believe," but the prompt and quick command—"Do thyself no harm!" And this external requirement was first needed in order to ensure the practical effect of the spiritual doctrine which was subsequently delivered. The keeper of the prison, awaking out of his unlawful sleep, and seeing the prison doors open, drew his sword to kill himself. Now, if this suicidal act had succeeded, the man had thereby placed himself beyond the reach of the apostle's ministry, and beyond the power of that saving faith that it was in the apostle's mind to preach to him; and so long as the man's hand is armed against himself, he can be in no fitting temper to benefit by the apostle's counsel and advice. Accordingly, Paul's first effort is to stay the suicidal hand, so that the man be kept in life, and in a frame of mind capable of appreciating the blessed tidings of salvation.

Now, every drunkard is a suicide, lifting his desperate hand of self-destruction against himself; he is "doing himself harm." Experience tells us, only too truly, how he shortens his life, so that he does not live out half his days. Experience also tells us that, while the drunkard is in drink, he is in no proper frame of mind to receive, or to understand, or to benefit by the message of the Gospel, even though it be delivered to him by never so earnest a ministry. We therefore do no wrong if we seek to "teetotalize" him of physical hindrances, before we attempt to "evangelize" him by the spiritual doctrine of the Gospel. We know there is such a thing as casting pearls before swine; and even such must be the delivery of the Gospel to the drunkard, as such. Indeed, this is the principle upon which we proceed in dealing with other phases of vice and evil. Do we not withdraw our fallen sisters utterly from the temptations that beset them, that we may have a fair opportunity for preaching to them the offers of the Gospel?

We fear the proper stress is not generally laid upon the external power of drink as a physical hindrance to the Gospel—as well nationally as individually. It is ever proving itself to be a physical and external obstacle to the reception of the Gospel. And by reason of its very nature—physical and external—it is all the greater reproach to the Christian Church that it has not long since been removed and utterly put out of the way. It is not some inward character of the man; nor yet some second nature that has come to be ingrained into the soul; nor is it some spiritual foe that needs to be dislodged. It is an external element, over which we have power, and yet we have not exercised our power to remove it! Men see the instrument of self-destruction in their brother's hand, and yet they cry not to him to put it away, and to "do himself no harm." Surely, then, this is not following the apostle's example.

And yet, it is even so: the physical hindrance stands between the drunkard and the Gospel.

The drunkard is as a man who has fallen into a deep pit of destruction, and we all desire to rescue him. Ordinary means are used; lights are lowered, and ropes let down within his reach. But the very deepness of the pit causes noxious gases and exhalations which extinguish the lights as they are descending, so that the man cannot see or grasp the rope of safety. The circumstances and surroundings of the drunkard are as these noxious gases; they extinguish the light of the Gospel, and quench the movings of the Spirit, and leave the man in his darkness and his danger. We would, therefore, seek first of all to prevent or to remove those noxious exhalations and those unfriendly vapours that are engendered by Strong Drink, and then we may address ourselves hopefully to the rescue. All experience testifies that the circumstances of the drunkard are altogether unfriendly to the reception of the Gospel; that strong drink is a physical hindrance that stands between his heart and the power of renewing grace.

Now in any other case of physical hindrance, an effort would be made to remove it, or to overcome it. Suppose, for example, a congregation to be an assembly of deaf persons, a congregation wholly bereaved of the sense of hearing. We might preach that Gospel which is "the power of God unto salvation;" but it is very plain that, unless the physical obstacle be somehow overcome that Gospel cannot become "the power of God" to them that cannot hear it; for "faith cometh by hearing." It would therefore be necessary to speak by gesture, or through an interpreter, and thus the physical hindrance would be removed, and they would become "hearers of the Word." And even so, we have learned to look upon the great mass of the drunkards of the land, and that large class of persons who are continually and habitually verging on the border-land of drunkenness, as a vast outlying element of society which is shut out, by this physical hindrance, from hearing the Word with profit to their souls. It is not only the drink in itself, but it is the drinking-places, and the drinking companionships, and the other associations of drink, that altogether unfit the man for any service of God, either public or private. We feel that we possess the lever that can overcome this hindrance, by removing it utterly out of the way.

And this, too, will be our apology for laying so much preliminary stress upon this system of Total Abstinence, as a preparatory step towards conducting the man into the higher and holier region of the religion. The one is a precinct of the outer court, where the drunkard makes the sacrifice of a certain sin; the other is the inner shrine, within which he meets the Lord, and learns the higher duties and privileges of a Christian man. Thus each element of our progress would be placed in its proper and scriptural position—first the forerunner, and then the King: first the pioneer, with axe and hammer, to hew down the hindrances that stand in the way, and then the onward march of the triumphant host! Yes, "Gilgal" first, the rolling away of hindrance and reproach; and thence, across this threshold, may be the highway to the full possession of the land! Oh, that this reproach were rolled away from our Church and nation! What social conquests would then be achieved, and what triumphs of the Gospel would be accomplished!

We feel, indeed, that this reproach, this inveterate wrong, this unclosed wound, this dark blot, cannot be for our country's honour. The blemish must involve blame somewhere; and must reflect discredit chiefly on the religion of the land. Accordingly, in the persons of some of her ministers and other members, our Church has risen to the rescue, and in common with kindred efforts in the same direction is addressing herself in good earnest to the healing of the wrong. We cannot but confess that with all our Christian organization, and effort, and enterprise; with all the many manifestations of

God's presence and favour amongst us, we have hitherto failed to cast out this evil spirit. It seems to remind us of the Transfiguration scene, in which Christ was manifestly set forth in His glory; and yet at that very moment, at the base of the mount of vision, what a contrast was being enacted—the lunatic child is being rent and torn by the spirit of evil, and the father of the child complains, as we, our country, complain this day: "I spake to Thy disciples that they should cast him out, and they could not." And what was the answer of Jesus as to this misadventure of His professed disciples?—"This kind (of evil spirit) can come forth by nothing but by prayer and fasting." Aye, that is the double cure—"prayer," that is, the religion of the thing; and "fasting," that is, our abstinence. There are some evil spirits that must be starved into a surrender, and this is one of them!—*Church of England Temperance Magazine.*

## Advertisements.

**ROYAL BANK OF INDIA.**—NOTICE is hereby given that an EXTRAORDINARY GENERAL MEETING of Shareholders, will be held at the Offices of the Bank, in Meadow-Street, Bombay, on FRIDAY the 7th day of September 1866, at 12 o'clock (noon), for confirming the Resolution passed at the adjourned General Meeting of Shareholders held on MONDAY, the 13th day of August 1866, to substitute the following for Clause XCIX. of the Bank's Articles of Association:—

"That the Shares of every Shareholder, as well as all Dividends and Interest which shall become payable to him out of the Funds of the Company, shall be always subject to a lien thereon in favour of the Company, for and in respect of any monies which may, from time to time, be due from such Shareholder to the Company in respect of any Calls that may have been made upon any Shares of such Shareholder in the Company or otherwise however as a debt due to the Company from him, either alone or jointly with any other person or persons, and that the Company shall be entitled to have such lien made available by sale of the said Shares as a first charge thereon, and in case of such sale the transfer of such shares by any Officer of the Company appointed by the Board shall be deemed a good and sufficient transfer of the property in such Shares to the purchaser thereof, and the Company shall also have full power to retain and apply the Monies to arise from such sale or any such Interest or Dividends in repayments of the Monies which may be so due to the Company from the shareholder entitled thereto, and in the event of any action at Law or suit in Equity being brought by such shareholder against the Company for the recovery of any such Interest or Dividends, the Company may plead this present provision in support and justification of the retention thereof, provided that nothing contained in this paragraph shall by implication or otherwise protect from forfeiture any Share, Dividends, or Interest, which shall be forfeited or be liable to be forfeited for the benefit of the Company from any defaulting Shareholder as hereinbefore provided."

By order of the Board of Directors,

JAMES HOSSACK,

Bombay, 21st August 1866.

General Manager.

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